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The June issue of the Vista Volunteer is devoted to a presentation of the current plight of the American Indian emphasizing the injustice with which the Indian has been treated. Throughout the 5 articles the achievements and efforts of the Vista volunteers working with various Indian tribes are described. Statements by Indian leaders point up the current position of the Indians. The first article, "Native Son," presents a historical perspective of the Indian and white relations relative to their opposing attitudes about land. The need for cultural adjustment on the part of Vista workers is discussed. The second article presents the story of the Lakota Sioux, whose rich Indian heritage was utilized for a cross cultural study by a Vista volunteer working with a black child to change the perspective of his young student. The third article deals with the difficulty of the volunteers to obtain the trust of the Indians due to the cultural and historical background. The fourth article deals with the plight of the rural Indian who exchanges the problems of rurality for those of the city and Vista's attempts to alleviate these problems in Oklahoma City. The final article deals with the treachery and injustice of Indian and white relations against the backdrop of various broken Indian heros. (DK)

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Native Son

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Native Son "Now I walk with Talking God..." Navajo prayer.

In spite of racial prejudice that has kept the Indian down over the years, in spite of the repeated acts of broken faith by our government, in spite of the brutal treatment of a defeated people and inadequate attempts to return to them pride, dignity and economic well being, Americans are fascinated with Indians.

Because if you are Indian, then you were here on this land before the white man came. Your ties go back to that mysterious time before the "discovery" of America; you are related to the rain and the rocks and trees; you are close to your origins.

This view of man as one with nature is central to the Indian culture. It is predicated on the theory that man is an integral part of an environment, not a creature who has dominance in it. As such it is in conflict with the technological society, which acts on the theory that things are to be used—or mis-used—by man.

Historically, policy has been to stamp out Indian culture, not to preserve it. America simply had no time, no place for Indian-ness. At first, Indians were simply in the way; they were taking up land the settlers wanted. Perhaps co-existence would never have been possible—life styles of some tribes shocked the sensibilities of some of the newcomers, and vice versa. But the moving force in the Indians' dispossession was the white settlers' desire for the Indian land.

The Indians and the settlers represented two entirely opposing concepts of land. The settlers' way of life depended on ownership of land—what he owned was his private wealth, a negotiable asset that added to his person.

To the Indian the land was not something you could get something from, but was something that gave of itself, and was therefore revered. You didn't "have" land, you received from it. In negotiating with the white settlers over territorial rights, the Indian did not intend to open the land up to great numbers who would destroy the hunting grounds. And so began the wars and mistrust and misunderstanding.

Andrew Jackson's rationale for the destruction of the Indian way of life, and forced removal of eastern tribes to Indian Territory was expressed in a statement to Congress in the last century.

". . . true philanthropy could not wish to see this continent restored to the condition in which it was found by our forefathers. What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive Republic, studded with cities, towns, and prosperous farms, embellished with all the improvements which art can devise or industry execute, occupied by more than 12,000,000 happy people, and filled with all the blessings of liberty, civilization and religion?"

Even after tribes had been destroyed or penned up on reservations, their tribal organizations crippled or broken, there was little appreciation of Indian values

or ways. They were not an acceptable part of society. They could not be allowed to interfere with progress.

The Indian is still a shadowy figure in our society despite the fact that today there are more than 560,000 people (some estimate 700,000) classified as Indians because of blood and/or ties to tribes or reservation life.

Three hundred different tribes or bands live in 28 states, on 290 reservations, or on allotted or tribally owned land. All of the land (fifty million acres) is held in trust for Indians by our government. Reservations range in size from tiny settlements of only a few acres to the Navajo Reservation of about 14 million acres in Arizona, New Mexico and Utah. Other reservations with as much as 10 million acres are in Arizona, Washington, South Dakota, Wyoming and Montana.

Tribes are technically subordinate and independent nations within our nation. That is, they govern themselves as long as their laws are agreeable to Congress.

It has rarely been recognized how deep-rooted is the tribe in the individual—even in the disorganized state to which many tribes have fallen. Members of various tribes are often lumped together as "Indians," with little recognition for their tribal differences. In the past, the Indian's whole being and concept of himself was tied up with the tribal body of which he was a member. His role as a father, husband, brother was strictly defined. He knew exactly what was expected of him. Anything a member did had an effect on all the others—he could not speak or feel just for himself. For him to turn his back on his people was to take something away from them.

The Indians were offered nothing that could take the place of their tribal membership. Society was not really ready to accept them as they were, to give them a dignified role. In reservation schools run by the government and in public schools, Indians have been taught the white man's version of history, which does little to enhance the Indian's image of himself. Society asked the impossible of him—that he die as an Indian and be born again as a "white" American.

Many Indian children grow up to see themselves as foreigners in their own land. They are torn by the choice between the Indian way or the white way. If you go away and become educated in white schools and return to the reservation or to your family, you may not be accepted. If you stay on the reservation, you are shutting out the other society. Many Indian children feel they have no choice but to stay—with a language difficulty, lagging behind in basic education, they have no place to go.

A Passamaquoddy Indian, whose home base is a reservation in Maine, is one of many Indians who travel the country working on bridges, high construction jobs, other seasonal work, and then return to the reservation to rest, relax, and await a new job.

He is unrecognized by his fellow workers as Indian. Many think he is foreign because of his accent.

"Indian kids grow up to think they are nobody," he said.

A study of the suicide rate in a ten-year period of the Shoshone-Bannock Indians (ending in 1968), revealed the rate in one community to be 10 times the national average. Most of those who took their lives were under 36, most were male. Many young Indians turn to alcohol, and in the words of anthropologist Peter Farb, "die a psychological death at an early age."

Since the time of their ultimate military defeat, the Indians have been at the mercy of the government. In spite of their pleas and need, they have seen their best land taken. Some see themselves as a joke in society. They have seen solemn promises broken again and again. They have never been able to make decisions for themselves, to learn by trial and error. Even though their tribes are technically sovereign nations, they cannot plan a program, spend their tribal money without government approval. The government has always known what was best for the Indian. If the Indian has been uncooperative, it is because he has little desire to help the white man complete this total cultural domination.

Few volunteers are prepared for the cultural differences or the physical isolation that they must often cope with on an Indian reservation. VISTA Volunteers working on Indian reservations have learned that in order to accomplish anything they must adjust to the Indians' pattern of life. The Volunteer may feel as though he is in another country, where people speak a different language, have different customs and mores.

The 175 VISTA Volunteers working among Indians today are involved in a great variety of activities: tribal newsletters, tutoring programs, craft cooperatives, community action for sanitation, water supplies, better housing, recreation, education and other issues.

One of the most important roles, and one that all perform, is as liaison for the Indian and the surrounding community. The close proximity of two different cultures makes differences more evident and conflicts natural. There is always a certain amount of prejudice between Indians and whites in nearby communities. Some people who will not listen to or cannot understand the Indian will listen to the VISTA, paving the way for direct communication between the Indian and white communities.

Language itself is often a problem. The Indian who is most eloquent in his own language often finds it difficult to express himself in English. This can be particularly difficult when documents, letters to authorities, resolutions, or papers meant to explain the Indian view to non-Indians are involved. VISTA Volunteers who have good skills in writing or who have training in law serve, upon request, as translators or interpreters in tribal correspondence.

Thus law student VISTA Jon Spack is working with the Three Affiliated Tribes (Arikara, Mandan, Hidatsa) at the Fort Berthhold Reservation in North Dakota, on the revision of their constitution and tribal code. The content is decided strictly by the council members; the Volunteer advises only on wording and technicalities, since the documents must be approved by the United States Government.

"Since I am not a lawyer, the help I can give is limited," Spack said. "The tribes want and need an attorney." One of Spock's main projects, therefore, is to help the tribes apply for a VISTA attorney or an OEO legal aid program. In this case, as in many, the Volunteer's education and experience has given him knowledge of bureaucratic procedure valuable to the Indians.

Indian tribes are looking for more Volunteers with skills in law, medicine, home building, business, and other areas. But the Volunteer who has good knowledge of available resources, both government and private—who knows where to go for help to get various programs started, and who knows how to manipulate red tape—is much wanted and needed.

There are numerous pitfalls for the VISTA among Indians: one of the most common is his being associated with one faction within the tribe, and thus alienating himself from the others. On many Indian reservations, certain families are friends and allies with certain other families; disputes and conflict between different factions can provide friction. If a Volunteer is aligned with a certain faction, he may never gain the trust or confidence of others. When he makes a friend, he is in danger of making an enemy of someone else. His problem is to make it clear that he wants to use his skills, knowledge and know-how for the benefit of the tribe.

Probably the greatest pitfall for the Volunteer is the assumption that the Indian is ready and willing to learn a different culture. The VISTA should understand that the Indian has his own way and manner of doing things, that he likes his way partly because it *is* Indian and not like middle-class white America.

Before any of the VISTA's own ideas will be considered or accepted by Indians, he will have to respect Indian values and be willing to learn more about them.

There is no one group or person who is spokesman for the American Indian today. But many Indian leaders and individuals agree that most Indians want and have a right to decide whether they will live in a reservation tribal society that, while maintaining its differences, is an integral part of the larger society or whether they will become a part of the mainstream. There is more hope now than ever before that this choice might be possible.

"For the first time in history, people are talking seriously about letting the Indians be free to choose their own life style, to create their own communities," Hal Gross, general counsellor for the National Congress of American Indians, said.

In a speech to the National Congress of American Indians in 1968, President Nixon said, "We must recognize that American society can allow many different cultures to flourish in harmony, and we must provide an opportunity for those Indians wishing to do so to lead a useful and prosperous life in an Indian environment.

"The right of self determination of the Indian people will be respected and their participation in planning their own destiny will be encouraged.

"I will oppose any effort to transfer jurisdiction over Indian reservations without Indian consent, will fully support the National Council on Indian Opportunity and ensure that the Indian people are fully consulted before programs under which they must live are planned."

Jobs with the Office of Economic Opportunity, many with the Indian Community Action Programs (ICAP), have given Indians a chance to participate in decisions affecting their tribes. Indians can say no to programs and have done so, much to the wrath of the experts. They can help shape programs to meet their own needs. Through Indian Community Action Programs, tribes are getting training for their members in such varied skills as secretarial work, bronze casting, accounting, weaving, health aids, personnel work, administration and communication, and home building.

Indians rarely have the chance to manage on-reservation businesses, not having control of their resources. Lack of experience is, therefore, a major problem in planning tribal controlled business ventures. Tribes are asking for and getting OEO help in the study of small business development use of business consultants, investment of tribal funds, credit unions and consumer education. In addition, VISTA has recruited Indians to serve as Volunteers on their own reservations.

There is great potential in improving the Indian economy through the further development of such businesses as recreation, tourism, cattle, forestry, factories, and electric power. But much depends on the future. A report released by the BIA in December, 1968, states that there are 150 commercial enterprises on Indian reservations in the United States. Of these, 140 have been established since 1962. They created 10,000 jobs, 4,700 of which are held by Indians.

"In 1962 there were 11,000 unemployed Pueblos alone," Gross said. Those who have great ideas for Indians and Indian land complain of Indian apathy and negativism. Developed by those with the know-how and experience, they say, Indian lands could produce great wealth.

But what Indians want or would do with their land is considerably different from what others would propose. "The tribes are all concerned; they don't want to starve to death," Gross said.

The stand of the National Congress of American Indians (105 tribes) is that land can be developed with respect for land. To the Indians, to ruin a river is sacrilege. They believe it is possible to have a factory and employ people and still put priority on conservation and natural beauty; that it is not necessary to use land, trees, rivers as dispensable objects in order to have economic well being, even in a technological society.

But to try, they need capital. Even though some Indian reservations cover valuable mineral deposits, the tribes have little or no control over these riches. Indians don't qualify for traditional loans because of their poverty, and the fact that their lands are held in trusteeship.

The Indians also have hopes in expanded land bases. Several cases now in litigation involve compensation for, or return of confiscated Indian land. However, even when the Indian Claims Commission rules in favor of the Indian, the settlement takes a long time, often years. The Claims Commission can only make judgment; it cannot make appropriations. Congress must pass one or more bills before the Indian tribes ever see the money or the land.

Money the Indians have received from resources, condemnation of land for dams, right of ways, or for other public purposes, and awards for loss of land have been used to finance services and programs usually provided by local governments. There is never enough left to use as capital in business ventures or economic development projects.

The BIA has credit programs for Indians, but the amount of money is too limited to help much in business ventures. According to the report of the Commission on the Rights, Liberties and Responsibilities of the American Indians *(Indians, America's Unfinished Business)*, money from government and commercial sources will always be required to provide the larger capital needs of a resource-development program.

The greatest potential for Indian self-help, according to John Belindo, a Navajo-Kiowa who is director of The National Congress of American Indians, lies in cooperation between tribes which traditionally have been competitive. An example is the Indian Development District of Arizona. Seventeen tribes formed a non-profit organization and entered into contract with the Economic Development Division of the Department of Commerce to develop Indian lands as tribes approve. OEO is providing skill training and technical help, as tribes request it.

The present day interest in Indians in America and the new government programs are looked upon with both skepticism and hope by most Indians. The need to develop the land has always been the white man's rationale when taking it from the Indians. The Indians would not or could not use land properly and therefore didn't deserve to keep it. So in the name of good use, millions of acres left to the Indians for "as long as the grass grows," have been taken away from him.

The Lakota "My life...is the story of all life." Black Elk.

Gordon Williamson, who is in his final year at the Union Theological Seminary in New York, has been working in a tutoring program at the Corona Education Project in a low-income area in New York. One of the children he worked with was Trevor, a 13-year-old black child who was exceptionally gifted. Trevor's difficulty was in making any connection between what he learned during the day and life as he knew it. By exploring the culture of the Lakota Sioux, Williamson was able to help Trevor view his own world differently.

I work in a volunteer tutoring project that serves forty black children, grades 1-7 in Corona, Queens. Although these children range in ability from those who are classified as Children with Retarded Mental Development to children who are in S.P. classes for the

gifted, all forty of the children share one common problem. Implicit in their education is the idea that school work has only to do with school work. These children are asked to learn only in order that they will be able to do more school work. They are discouraged in their attempts to use what they are learning in school in relation to the rest of their lives. They live in two totally separate worlds which have almost nothing to do with each other.

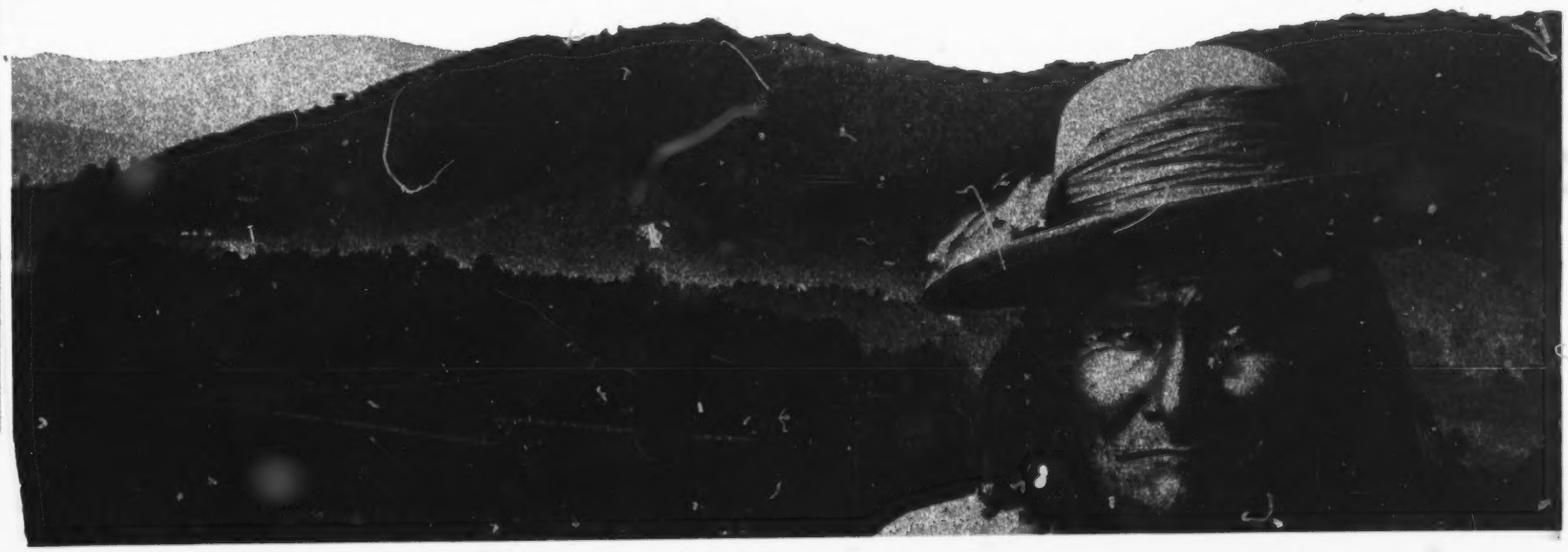
One of the students I work with is a particularly gifted 7th grade boy who attends an SP class. Although Trevor is in a class which is supposed to give gifted students a chance to do the kind of work of which they are capable, he is discouraged from going beyond the curriculum. Since Trevor is not able to restrain himself from applying what he learns to non-curriculum material, he is not always in harmony with what is happening in his class. These points of disharmony are invariably the points at which he does his most creative work.

Together Trevor and I have developed a curriculum which deals directly with the isolation of his schoolwork from his life. Trevor talked to me about what he was doing in school and asked me why his teacher reacted negatively to his applying what he learned to non-curriculum material. We decided on a curriculum that would help him to understand that what he learned in school could be applied to other areas of his life.

Trevor and I set out to contrast the way people thought and organized their lives in the Lakota Indian culture with the way people think and organize their lives in this culture. We gradually explored the relatedness, kinship and the "one and the many are one" kind of cultural patterns that characterize Lakota life. At first this was totally foreign and unintelligible to Trevor, who has grown up in a society which emphasizes individual accomplishments rather than actions related to the totality of life. As we began to compare Lakota cultural patterns to our own, the Lakota understanding of how to live in harmony with all things threw new light on the lack of relatedness in our own culture that causes problems for Trevor.

Although Trevor and I explored different aspects of Lakota culture, I will first give a compact summary of what we studied and then sketch in some of the ways in which we used Lakota concepts to analyze phenomena of our own culture.

Lakota is the proper name for that division of the Siouan tribes commonly known by the *wasichu* (non-Indian) as the Teton Sioux, the Plains Sioux, or the Western Sioux. During the first half of the 19th century they controlled territory covering the western half of South Dakota and bordering areas of North Dakota, Montana and Wyoming. The Lakota were originally part of a group of Siouan tribes who were forced out of the woodlands of what is now Minnesota around the end of the 17th century by enemy tribes supplied with French guns. Of the Siouan groups, the Lakota moved farthest to the West and with the acquisition of the horse became true hunter-nomads. Adoption of the gun and the horse is what enabled the Lakota nation to appropriate the land in which the *wasichu* found them.[1]



The Lakota, like the other Plains Indians, were dependent on the buffalo, not only for food but also for materials, clothing, shelter, tools, glue, etc. Of course, Plains Indians made use of other animals and wild plants and traded for cloth, guns, some tools and some staples; but the buffalo was fundamental to the Plains Indians' way of life. In fact the pattern of plains life was isomorphic with the annual buffalo cycle. For most of the year, the buffalo was an ease-loving animal that lived in small, widely dispersed groups. During the August and September mating season, the behavior of the buffalo was entirely different. All the small groups of buffalo in a given area would come together forming a vast, tightly packed, confused and excited herd. The surrounding countryside would be completely denuded of buffalo. Only during this mating season were the buffalo, upon which plains life depended, concentrated in sufficient quantity to allow for large group life. Except for this time, people dependent upon the buffalo had to live in small groups, large enough to defend themselves but small enough and sufficiently mobile to allow for dependency on the dispersed, wandering buffalo. During August and September the small bands of each tribe would come together for the communal hunt, tribal ceremonies and tribal council. Social organization was, of necessity, quite fluid. Nevertheless, tribal identity and cooperation was maintained.[2]

The Lakota, like other Plains Indians, shared with all that was in his environment a basic mutuality of reverence for all things animate and inanimate. Man is only a part of all that there is in the world. Thus a man's actions, if they are good, must express the individual's unique understanding of his oneness with the multiplicity of reality.[3] Black Elk, a wise man of the Oglala band of the Lakota nation, says as much with the words with which he begins what might be considered by a *wasichu* to be a highly individualistic life story:

My friend, I am going to tell you the story of my life as you wish, and if it were only the story of my life I think I would not tell it, for what is one man that he should make much of his winters, even when they bend him like a heavy snow. So many other men have lived and shall live that story to be grass upon the hills.

It is the story of all life that is holy and good to tell and of us two leggeds sharing it with the four leggeds and the wings of the air and all green things; for these things are children of one mother and their father is one spirit.[4]

Before the *wasichu* overran the Lakota's land the two leggeds and the four leggeds did indeed live together like relatives. From a time deep in the past the Lakota had lived in mutual relationship with the four leggeds, whose task it was to provide food, clothing, shelter and tools for the two leggeds. Various legends explain this relationship. One is that a Lakota, by chance, found his way into the underworld and with his bow rid the buffalo of menace. In return for this service the buffalo chiefs agreed to follow the Lakota benefactor and his offspring forever. The buffalo said that as long as they lived, the Lakota would also live and

prosper.[5] The buffalo, as chief of all four leggeds, and man were seen as tied together on this great island, earth. Not only the buffalo but all animals and things were the gift of Wakan Tanka.

Through prayer and ceremony the Lakota acknowledged to individual manifestations of buffalo or cottonwood or elk that they were grateful for the gift that was being made to them. At the same time they acknowledged their Father and Grandfather, Wakan Tanka, through whom all things come, and their mother and grandmother, earth, who produces all things and cares for them like a mother. Each step upon their mother earth must be made in a sacred manner and each time they received gifts from all other peoples that moved, they were reminded of their oneness with and relationship to these peoples.

Since all that could be received by the people was seen as a gift it is only natural that possessions, regardless of the labors required to obtain them, were seen as things either to be given away or to be used so that the whole people and all with which they were one might live.[6] This sense of relatedness also pervaded the Lakota experience of the elements. During a cold hard rain the Lakota would strip and go out to be with rain. Rain was a relative, not a necessary inconvenience. The Lakota was thoroughly attentive to all that was around him. He was a participant in a totality and as aware of the habits of animals, plants, insects, weather as he was of human relations. The sharpness of his senses is astounding. Though part of a rich, human culture he had not become separated from any of the faculties which allowed the other peoples that moved to live together knowing each other and giving of themselves to what we *wasichu* would call the maintenance of ecological balance.[7]

It is not possible here to do more than point to the depth and beauty of the myths, sacred rites and tribal life through which the Lakota expressed his relatedness. Let it be noted that in all prayer and use of the sacred pipe, the whole universe was included and all, together with the Lakota, prayed to Wakan Tanka that he might hear them that my (all) people might live.

The sun dance of the Lakota and other Plains tribes is often referred to as a masochistic and cruel rite because of the physical suffering endured by the dancers. This dance was conducted in the summer months when the Lakota were able to come together because the buffalo came together. In response to this great culmination of the offerings that the Lakota received from their relatives, the two leggeds offered, through the dancers, their bodies and souls to Wakan Tanka. They did this so that their people and all people that moved might have life and prosper. In the dance they tied themselves to the power of the universe and sought to break away from all ignorance into the light that was wisdom and illumination. Masochism had no part in this. The Lakota understood his relatedness to the oneness of all things in such a way that he was willing to give of himself as others gave to him.[8]

The Lakota governed themselves according to kinship relations. Each acted responsibly toward others

because of their mutual understanding of the way in which they were related. This system was in perfect accordance with the fluidity of Plains Indian life. The only times at which the Lakota was accountable to anyone was during the communal hunt and in communal warfare. At all other times each person—man, woman, and child—acted out their kinship responsibilities. Each gave to others out of what he had and produced that none might be hungry or naked while others had plenty. Within Lakota culture, relatedness was not an abstract principle. It was a way of life that worked.[9]

One of the first questions Trevor and I explored was how it is that Black Elk could say that the story of his life was the story of all life and spell out a highly individualistic account of his life to demonstrate that this was so. First we identified Black Elk's self-concept as collective in opposition to the individualistic concept of self that characterizes this culture. Then we asked what kind of thinking allows for each kind of conceptualization. In our culture a person is an individual organism, a particular thing who is not any other thing. We conceive of self individualistically because we see what is around us as an aggregate of things. The Lakota, on the other hand, see self as a series of events in which many participate. Events don't happen to one thing. Events happen collectively and the events of any person's life have to do with his interaction with all that is around him. The many events that occur in the living of a life are one life. "Only the ignorant sees many where there is one." Thus we concluded that our individualistic thinking about self is made possible by thinking in terms of there being independent, identifiable things; this is radically different than the Lakota perception of self as events, so that the life of one self is never perceived as independent—apart from what else is involved in the events.

Next we discussed whether doing either event thinking or thing thinking makes any difference in how people lived out their lives in the two cultures. The Lakota organized his life in terms of the mutual respect that exists between folk who acknowledge that they are kin, the "children of one mother." Thus, the Lakota never ignored the effects that his actions had on all that was around him. He never wasted the game he was dependent upon, polluted his environment or needed anyone to check up on him and compel him to live in such a way that others, too, might live.

We contrasted this to our own culture in which there is no broad sense of relatedness but rather the idea that the situation in which we live is to be exploited to our benefit whether or not what we do is to the benefit of other people and things. We explored the relationship of industries which use Lake Erie to the lake itself. We saw that industries perceived the Lake as a thing, a resource which was there for them to use. The industries did not feel any responsibility towards the lake and, thus, in the way they have used it, have polluted it almost to the point that they can no longer use it. The industries that depend on the lake have had no concern for it beyond the fact that they need it to produce products and make profits.

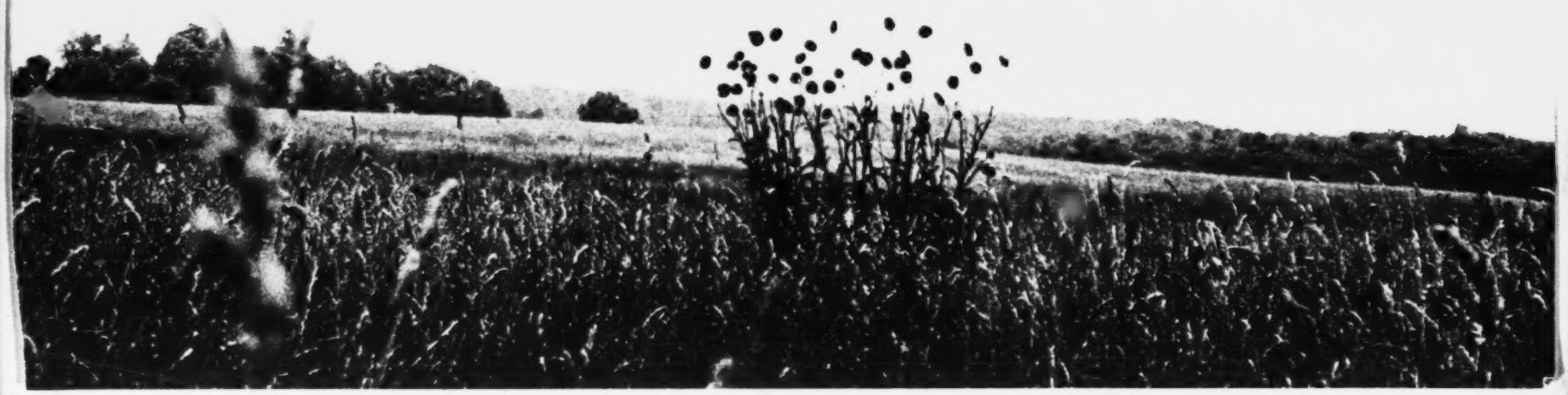
We observed that the event thinking of the Lakota did not allow for the destruction of natural resources, because within this conceptual framework the Lakota took account of what happened to all with which they were involved. On the other hand, the thing thinking of this culture allows for the destruction of the natural resources on which we depend because within this conceptual framework it is possible to act as if things were independent entities whose interests do not have to be considered apart from how they effect the intentions of the acting individual.

We then went beyond this particular example and talked about how thing thinking allows for the rapid industrialization and technological growth of a culture because it allows for the total exploitation of people and natural resources. The superfluity of resources in relation to the needs of the budding technological society allows it to get away with standing outside of relatedness to these resources. There comes a time, though, when the technological society reaches such a size that its need for resources is in delicate balance with what is available to be exploited. If at this point it does not move from thing thinking to something like the event thinking of the Lakota it will destroy itself. It will continue to act without taking account of how its actions effect matters other than producing products and, making a profit and thus destroy the resources, air, water and land that make technological life possible.

We have also contrasted the kinship system of the Lakota with the way people relate to each other in this society. We found that our problems of crime and poverty are products of our ability to stand outside of our relatedness to each other. Within the conceptual framework of Lakota culture, the lack of kinship that allows for our crime rate and failure to insure no one is hungry or naked while others have plenty was not possible.

We can see very plainly that the Lakota understood the kind of things that we must come to understand if we are ever going to be able to solve the problems which face our society. We have discovered that the thing thinking which has allowed us to build a technological society may keep us from surviving in it. We believe that in exploring Lakota culture we have learned that man is capable of developing a culture in which he stands with other men and things as kin and that we have much to learn from our Indian forefathers if we are to develop a way of life that works.

Through cross cultural studies, making use of one small part of our rich Indian heritage, Trevor and I have been able to build a curriculum which deals with his own problems and relates these problems to the problems of the society in which we live. We have been able to explore the relationship of concepts to conduct. In the process we have gained a sense of how our lives are one with all life that is holy and good to tell. We, too, join with the Lakota and all things that move in praying that all darkness and ignorance fall away in order that we can live in such a way that all things may live.



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9. *Deloria,* op.cit., *25-34; Standing Bear,* op.cit.

Southwestern Tribes "I feel the irons in my heart... The whites are too strong for us." Wildcat.

The familiar scene opens with a small family of pioneer settlers huddled together in a flimsy log cabin defending their lives against hordes of shrieking, shooting Indians. The settlers finally perish under the seige. The scene fades with the screaming marauders galloping off dangling long hairpieces from their spears.

The Indians appear to have triumphed; suddenly a bugle sounds and the U.S. Cavalry comes to the rescue. Naturally the Indians lose the battle. They never win in the classic American western movie.

This script is oversimplified, but the plot is fundamental to nearly every Army versus Indian western film produced in this country. Generations of white and Indian Americans have been repeatedly exposed to this pat, non-compromising propaganda in movies and on television as well as in western novels and history books. The myth of the civilized white man's all-encompassing superiority over the so-called red savage has been so consistently perpetuated over the years, it has all but convinced each race of its validity—to the detriment of both.

Even today with our mass communications, there are still some white Americans who consciously or unconsciously delude themselves into believing that the Indian is basically a barbaric, primitive heathen who, before being tamed, went around naked doing weird dances and shrieking under the moon. His language is interpreted as a series of hows, ughs, and falsetto howls. He is frequently described as a lazy, drunken, dirty, uncultured, no-good foreigner who won't or can't conform to American civilization.

The Indians who inhabited North America centuries before the white man came now live on some of the most arid, unproductive land in the country, particularly in the Southwest.

There are more Indians living in the Southwest desert lands than in any other part of the country. Arizona alone has approximately 83,000 Indians occupying 21.5 million acres, which includes the greater portions of the Navajo and Papago settlements, the two largest reservations in the United States.

A number of diverse tribes inhabit Arizona and New Mexico, but many non-Indians see them all as the once dreaded Apaches—ferocious, cruel and destructive. The stereotype ignores the existence of the peace-loving Pueblos, Papagoes, Maricopas and Pimas who welcomed the white man and became his friend, and, more often than not, his ally against the aggressive, warlike tribes.

Apaches and Navajos were unquestionably hostile to the white man for many years. American history books and 19th Century newspaper reports are replete with horrifying accounts of atrocities and tortures inflicted on innocent settlers and soldiers. Even assuming their validity, they are nevertheless written from one point of view—the white man's. The Indian didn't keep any records, and his side of history has rarely been told.

An Army surgeon gave an eye witness account of the aftermath of an attack on an Apache village near Tucson, Ariz., in 1871: "The camp had been fired, and the dead bodies of some 21 women and children were lying scattered over the ground; those who had been wounded in the first instance had their brains beaten out with stones. Nearly all of the dead had been mutilated. One infant was shot twice, and one leg nearly hacked off. . . ."

A Lieutenant Davis, who took part in the final round-up of the last of the Apaches, made the following commentary: "In treachery, broken pledges on the part of high officials, lies, thievery, slaughter of defenseless women and children and every crime in the catalogue of man's inhumanity to man, the Indian was a mere amateur compared to the 'noble white man'. His crimes were retail, ours wholesale."

Throughout the Indian Wars both sides fought cruelly. According to Dr. Frederick J. Dockstader, director of the Museum of the American Indian in New York City, "These wars were courageously, ferociously and savagely fought by both sides. But it must be remembered that the Indians were fighting for their land against a foreign invader."

General George Custer expounded the commonly held belief during the Wars that the Indian was "savage in every sense of the word," and had "a cruel and ferocious nature that far exceeds that of any wild beast of the desert." They need not be "judged by rules or laws of warfare applicable to any other race of men." Can anyone blame the Indian for fighting desperately up to the end?

Despite Hollywood's celluloid insistence that hordes of Indians were consistently felled at a clip by small, superior U.S. Cavalry units, it took the United States Army, with the help of Mexican and Indian volunteers and thousands of troops, over a period of 30 years to win the West from the Indians. And when the red man lost, his atrocities ceased. The white man's did not.

More than a century after the fact, Navajo Indians lament the tragedy of their "Long Walk," a 300-mile enforced march from their homeland to Fort Sumner in eastern New Mexico made after they had been starved to submission by Kit Carson in 1864. A pastoral people

who had raised sheep for one hundred years, the Navajos were forced to farm with iron tools and modern seeds on arid land. They were often hungry and always homesick. After four hopeless years, the Army accepted their promise never to fight again and let them return to northern Arizona and New Mexico. The Indians kept their word.

When the last hostile Apaches were defeated by the Army and friendly Apache scouts in 1886, the soldiers imprisoned the scouts along with the Indians who had been hostile. The Apaches were separated from their families and shipped off to muggy Florida, where, being mountain people, they suffered from the change of climate. A few years later they were sent to Alabama, then to Oklahoma and finally in 1913 back to their people in New Mexico.

The peaceful Pueblos were allowed to live on their own lands and were even declared U.S. citizens as far back as 1846, although it was more than a century later before they were allowed to vote. They were treated like a defeated nation even though they were our allies. They were heathen who had to be converted, despite the fact that they were Christianized, at least on the surface, by the Spaniards nearly three centuries before. They were savages who had to be civilized, even though they had a highly developed culture and democratic social system.

Rubber stamped as pagans by white America, most Indians were deeply religious human beings. For example, the Navajo's entire existence was and is intrinsically linked with the spiritual forces of the universe. He is greatly concerned with his personal relationship to the supernatural and believes that his every action must conform to the Right Way.

"Now i walk with Talking God . . .
With goodness and beauty in all things around me I go.
With goodness and beauty I follow immortality.
Thus, being I, I go."

An ancient Navajo prayer

When the southwest Indians saw their religion, their culture, their total way of life being threatened with extinction, they entered into an era of silence. They could not communicate with their conquerors for fear they would not be understood . . . and they were misunderstood anyway. Non-Indians interpreted their reticence and self-effacing manner as backwardness or even stupidity. Their eloquent languages were depicted as guttural grunts.

For generations, the proud southwest tribes have been compelled to accept handouts and lessons in religion and civilization from missionaries, government agents and other do-gooders who believed that they alone knew what was best for the Indian. All the while, tourists and anthropologists ogled at them through sunglasses and under microscopes as if they were museum curiosities. Residents of towns adjacent to reservations kept their distance from the "unclean, lazy aboriginies."

Acceptance of movie myths and self righteous slander has long been white America's justification for

social rejection of the red man. Guilt feelings over Indian deprivations have been soothed and erased by the widespread faith in such misconceptions. Only in recent years have a significant number of non-Indians begun to see through their distortions and see not the naked savage, but a noble and much abused man.

The Indian is also going through a gradual re-evaluation of his image and his place in and out of white society. Pride in being Indian is growing, particularly among the younger generation. Increased exposure to higher education and mass communication is teaching them that their economic backwardness is due, not to their inferiority or ineptness, but to the white man's failure to show them how to earn a living after devaluating, and in many cases destroying their traditional livelihoods.

World War II provided a turning point for a number of southwest Indians who previously had never ventured off their reservations. Young men who served in the armed forces or worked in factories saw prosperity for the first time and wondered why it was denied them. They came back wanting education, wanting money, wanting what they had fought and worked for—and found nothing. More than a few swallowed their empty hopes in the bar.

The next generation of Indians inherited the frustrations of their fathers and many also turned to alcohol—a serious problem today on most southwest reservations. White men frequently turn up their noses at the "drunken Indian" and say that liquor brings out his savage nature. They think that Indians drink more alcohol than whites and have less capacity for it. Whatever the race of the imbiber, drinking and despair don't mix.

Kids as young as ten years of age are often no stranger to the bottle, which they have no trouble obtaining from unscrupulous bootleggers and package stores. "They drink because they see their parents and older brothers doing it—and nobody tells them not to," said former VISTA Volunteer Peggy Walters, who recently served two years on a Pueblo reservation. "Nobody cares for many of these kids, and they know it."

Breakdowns in communal and even family life is another tragic result of the cultural confusion and unfulfilled ambitions following the war. Always, in years gone by, when a hunter brought back a deer, his whole village partook of the feast. If a child's parents died, he was immediately taken in by relatives or friends [illegible] of their own. Whatever the Indian had, be it resources or responsibilities, it was his to share. Now the ones who are fortunate enough to bring home paychecks often resent sharing them with non-working, able-bodied members of their families. And many orphaned children are placed in adoption agencies, because relatives can't afford to raise them.

Despite some erosion of their culture, most Indians cannot give up their heritage entirely for materialistic values and still keep what is left of their pride and dignity. The older generation clings to traditional ways of life, such as sheepherding and primitive farming, which are becoming less and less economically pro-

ductive. Indians who have successfully assimilated into white society are spurned by these elders and called "Uncle Tomahawks" by younger Indians who left their reservations for city jobs only to reject the white man's way and "return to the blanket."

Recently, more and more young Indians with college training are beginning to perceive and articulate how to survive in American civilization and still be Indian and proud of it. They are becoming the spokesmen for the unspoken thoughts of their fathers, fearlessly using strong English so the white man will listen. They are saying that they don't want to be museum artifacts existing in an antiquated way of life, but active participants in the technological economy while living in a modern Indian way—cherishing instead of consuming the benefits of life.

Economic progress is being made by various southwest tribes with some financial and technical assistance from people who are beginning to understand and deliver what the Indian wants instead of what they want for the Indian. The poverty on their reservations is by no means wiped out or even substantially reduced, but Indian ingenuity is beginning to alleviate it. The White Mountain Apache Tribe in Arizona, for example, has successfully developed cattle ranching, modern farming, a saw mill, gas stations and recreation facilities for tourists, which include 20 Indian-made lakes. Most of this has been accomplished within the past ten years. Since 1961, the total tribal employment rate has increased by more than 30 percent, although only about 50 percent of the labor force is permanently employed.

It is important to note that White Mountain's progress has been made without sacrificing age-old Apache traditions, customs and language. The projects, for the most part, are tribally owned and run, resulting in a unique combination of tribalism and modern enterprise. This achievement is due as much to the availability of extensive natural resources on the reservation, such as lumber, water and fertile land, as it is to progressive, independent tribal leadership. Few southwest reservations are so doubly blessed.

San Carlos Apache Reservation, adjacent to White Mountain, is situated mostly on flat land with few economic resources. The tribe has a cattle association and has built recreational facilities around their one conveniently located lake, but these and other small projects employ a very small percentage of the work force.

The two New Mexican Apache reservations, Jicarilla in the north and Mescalero in the south, have fairly equal economies yet differ greatly in leadership and amount of natural resources. The Mescaleros, under the direction of a creative and dynamic leader, have developed one of the Southwest's largest ski resorts, expanded a thriving cattle cooperative and are planning to build a large hotel, Indian village and dude ranch to encourage tourist trade. Under more traditional leadership, the Jicarillas have implemented few enterprises other than a cattle association and a saw mill, which recently burned down. Their land, however, is rich in timber, hunting and fishing resources along with natural gas which is their major source of income.

The Pueblo Indians, who reside on 19 reservations in New Mexico and Arizona, have been described by non-Indians as slow, passive and content with their lot. Actually, they are as economically ambitious as any southwest tribe, but except for one reservation with a uranium mine, Pueblo lands are poor in mineral deposits and other economic resources, leaving them little money to invest in industry. Also they place a high priority on religious traditions and ceremonials which they observe in private, so they don't seek a large, recreational tourist trade in their midst. Some Pueblos are employed in non-Indian industry on the reservations or in nearby cities. Others stick to traditional occupations such as farming, sheepherding, and on the Zuni Reservation, jewelry making. Many are very poor by white American standards, but they are all very rich in culture according to their own deeply religious standards.

The largest tribe in the country with nearly 119,000 members has made remarkable economic gains over the last decade, yet has a long way to go to overcome poverty. The Navajos amassed great wealth through oil and uranium royalties and gas lease rentals, and invested it in tribally-owned and operated enterprises such as a forest products industry, a utility company, arts and crafts projects and others. They have created many additional jobs by building and leasing factory facilities to non-Indian manufacturers. Navajos who reside in and around large communities such as Shiprock, Window Rock and Fort Defiance have profited greatly by these ventures, but not the many semi-nomadic tribesmen who live in bleak, barren, sparsely populated areas. Their world is summer and winter sheep camps, tents and mud and log hogans and hunger, disease and isolation. It will take years to substantially improve their living conditions, yet the Indians want to work it out themselves the Navajo Way—the Right Way.

White America at long last is beginning to listen to the Indians' demand to fight their own War on Poverty, with technical and financial assistance only. In 1964, a federal agency, the Office of Economic Opportunity asked for Indian participation on reservation poverty programs. Naturally there were some white Indian experts who said it would never work because the red man didn't have sufficient initiative. This lack of faith along with lack of funds caused a number of initial projects to flounder. After a groping period of trial and error efforts, it was learned that unless the Indians were actively involved in the control of reservation policies and programs, their problems could not be solved with any lasting effectiveness.

VISTA Volunteers have faced many difficulties serving on reservations because their role has been misunderstood, particularly in the southwest where traditional Indians are naturally suspicious of outsiders coming to live among them. Volunteers who have learned the rudiments of the Navajo language to serve rural Indians in isolated communities have worked months simply trying to get accepted by a people who see the white man as a condescending patron, a sightseeing busybody, or a breaker of promises. Recently, however, Navajo VISTA supervisors have organized 25 Volunteers to work in teams with Navajos on home

improvement training, community development and alcoholism treatment programs requested by the tribe in more densely populated areas. While working on these projects, the teams will help recruit and train Navajos in specific skills to serve their people as VISTA Volunteers.

Despite the southwest Indian's traditional mistrust of outsiders on their reservations, some white Volunteers have gained sufficient acceptance to work effectively in tribally sponsored programs. VISTAs on the White Mountain Reservation, for example, are making substantial progress in earning the confidence of individual Indians by working closely with them in response to their needs, instead of for them on non-Indian solutions to problems, according to Mrs. Carolyn Coles, a Volunteer Leader serving her third year with the Apaches. "The Indians are more aware of their control over VISTA projects and less afraid to speak out when they do or don't like what is being done," she said. "We are working together with more openness and mutual understanding of tribal goals than ever before." Her husband, Mal Coles, reported that the same trends were developing at San Carlos, where he serves as a VISTA Leader.

Many Volunteers, including the Coles and Eleanor Copeley, a third year VISTA at San Carlos, feel that VISTAs should serve a minimum of two years on a reservation because of the time it takes to be trusted by the people. "The Indians naturally distrust white people" said Miss Copeley. "Recently, however, individual Apaches have remarked that I'm not like a white person."

There are other instances of individual Indians and non-Indians working together smoothly and productively toward tribal goals. The myth of innate white superiority over natural aboriginal backwardness, however, still stirs up old prejudices that rob the Indian of his dignity and the white man of his decency. In view of the facts of Indian industry, achievement and cultural and religious refinement, it is hoped that white America will realize before it is too late that it owes the red man a debt instead of dominance.

The City "If we are torn from these forests, our heart strings will snap." Arpeika.

Beautiful land surrounds Oklahoma City. Far off hills look like bumps on a taut skin of earth that is flat and green and wide. Nearer in to the city the grass grows high, like wheat in the wind.

Access into the city is by expressway, where the posted minimum safe speed is 40 m.p.h., but people honk you on at 55. The city sprawls over 650 square miles, the largest in area in the United States. On one side of town sits the State Capitol Building, its splendor flanked by derricks for it was unknowingly erected in the middle of an oil field.

Across the railroad tracks and through urban renewal lies the rest of the town. Everywhere, shops

begin their name "Oklahoma . . . .," as though to erase that word would make the state disappear.

Like all big cities, many of its oldest sections are now slums. There is also low-cost housing. It is in these areas that many of the city's Indians live, having moved to the city to escape the poverty they knew when they lived in rural areas.

But rural Indians who move to the city merely change one set of problems for another. Left behind are the day to day struggles of living in the country. What must be faced are the complexities of living in the city, for which most poor and uneducated Indians are pitifully unprepared.

The transplanted Indian meets the world of the time clock, run by fiercely competitive strangers and punched through with discrimination. It is a world where the higher cost of living increases the poverty he sought to escape.

These problems are not unique to the Indian; they are the basic problems of any minority or low-income group. But the Indian problem goes beyond the need for food, clothing and shelter.

The Indian lives in a marginal zone between the white man's world and the ties of his ancient culture. He is torn between a desire for success and a need to be true to tradition, a tradition that often includes a bitter, generations-old mistrust for the white man. He has learned from the white man not to count on promises or solemn pacts.

When the white man met the Indian, he tried to eliminate him. Failing that, he has since tried to make him over. To many white men the Indian has become a museum piece, to be tolerated on display as long as he doesn't interfere.

Vincent Bointe, a Kiowa leader in Oklahoma City, puts it this way: "To move in step with the society about him, the Indian feels he must discard the convictions, insights, beauties and strengths of his heritage, to the point of becoming a white man in everything but physical appearance."

But the Indian hasn't changed into a white man. Whatever he does to survive in the urban world, he is still an Indian. There is a conflict of one culture determined to survive on its own value system while trying to live by the rules of another. Intolerant men misunderstand this conflict. Faced with discrimination and prejudice, most Indians do not vocalize resentment; they withdraw.

In major cities throughout the United States, but mainly west of the Mississippi, 200,000 Indians meet these problems. The Indians in Oklahoma City are no exception.

There are approximately 6,000 Indians living in Oklahoma City. It is difficult to say exactly because "Indian" has never been legally defined. Several BIA services require as much as one-half Indian blood; some as little as one-fourth.

Many of these Indians have beaten the culture conflict. They are prosperous, well-educated workers.

While assimilated into urban society, they nevertheless hang on firmly to their own individual heritage. But by far, most urbanized Indians are not making it. Unskilled, uneducated and unwilling to give up a value system they feel is superior to the white man's, rural Indians tend to remain poor and unable to reconcile their way of life to city standards.

It's not that the Indian wouldn't like to try; he just doesn't know where to turn. Back home the BIA provides many of the services he needs. When he moves to the city, the BIA considers him "in the mainstream of society" and no longer provides its services. He is lost in a city that is big and strange and confusing. Available resources are unknown to him. He's not pushy enough to ask a stranger for help. Alone and miserable, he withdraws into his insecurity until someone hears about him and lends a hand.

But the Indians in Oklahoma weren't always so passive. Many are members of the Cherokee, Choctaw, Chickasaw, Creek, and Seminole, once the largest tribes in the southeastern part of the United States. With the arrival of the white man, these tribes acquired cattle, horses, hogs and domestic fowl, as well as steel tools and weapons. The tribes began to take on the veneer of the white man's civilization. They cultivated the land, planted orchards and built better homes. A government with written laws was developed, and in the Cherokee Nation a newspaper appeared.

Then, between 1817 and 1840, these tribes were uprooted from their ancestral homes and forcibly transported to Oklahoma by the Federal Government. About 50,000 Indians were marched across country at bayonet point. Whole civilizations were destroyed. Thousands endured suffering, sickness and death.

Until 1866, these tribes lived in and owned by treaty all of eastern Oklahoma, except a small corner in the northeast. At no time did they live in the western half of the state. This was inhabited by the Plains tribes—the Kiowa, Comanche, Apache, Cheyenne, and Arapaho—who had harassed the other tribes until they were finally subdued in the bloody Indian Wars and placed on reservations by the Government.

Indian loyalties were divided during the Civil War; however, since some supported the Confederacy, at the War's end the Government claimed forfeiture of treaty rights, and the tribes were forced to sign new treaties with political and land concessions.

In 1889, unassigned land in the central part of the territory was opened for settlement, and white men rushed to stake out choice claims. In 1890, Oklahoma Territory was organized to include the western half of the present state; the eastern half remained Indian Territory. In 1907 the two territories united and Oklahoma was admitted to the Union.

Oklahoma is now home for approximately one-third of the total population of American Indians in the United States. Twenty-nine tribes have retained their identity and are still known by their tribal names. Merged with these are people from a number of small tribes and parts of tribes that have lost their identity,

making a total of 67 tribes represented in the Indian population of the state.

There are no longer Indian reservations in Oklahoma like those found in other states. All tribal lands were allotted in separate plots by provisions of the Dawes Act of 1887 and other, later, Congressional Acts.

The reservation Indian has a land base he can identify with; the Oklahoma Indian has none. Whatever reservation he holds is psychological, a force within himself which combats the pressures of a white society he cannot and will not accept.

He still must function within the white man's society if he is to survive. Yet he does not trust the white man to guide him. Even more, he is afraid and unaccustomed to strangers of any other race mixing in his affairs.

What is needed are Indians to guide other Indians. The Oklahoma City Indians have a new organization, which deals with the problems of Indians who come to the city. VISTA Volunteer Vivian Kingsley is one of three non-Indian members elected to the board.

A "white haired lady who was asked to work with the Indians because they respect age," Vivian is serving her second year as a VISTA in Oklahoma City. She has a no-nonsense manner and a firm belief that the Indians are on their way up.

"The American Indian Council has been established to really help the Indian in need," said Vivian. "It is not only for Indians, but run exclusively by Indians. The non-Indian members are more like privileged guests.

"The Council has a center, staffed by its own people. It's very important that an Indian see one of his own race when he's applying for help. If a country Indian walked into the front office and didn't see another Indian in sight, he'd turn around and walk back out.

"In the past, the Indian was at the mercy of a referral agency," said Vivian. "The concept of referral is totally foreign to him. If you give an Indian an order for commodity food he'll go home with that order; he won't go and get the food. There are many reasons for this. The Indian is very sensitive, and more than the average person doesn't want to be embarrassed or ridiculed. Rather than show what he feels is his ignorance, he won't say anything—he'll just go home empty-handed.

"The Indian gets discouraged quickly. If what he wants isn't available right away, he isn't the kind of person to persist. And he certainly isn't accustomed to meeting all the detail and answering so many questions.

"The Indian needs immediate help, not referral, at least for the time being. That's the job of the Council. When he walks into the office he sees another Indian sitting as receptionist. If his gas is turned off, there is money to pay his bill. If he's hungry, food is made available.

"The Council takes care of the immediate, but we also hope to attack the big overall problems. We

don't have much money just now, but we're hoping for foundation money as we grow."

The overall problems are many. The Indian faces the needs of any other city dweller: home, health, job, education.

"Indians live in some of the poorest housing in the city," said Vivian. "But it's a mistake to think there is one Indian slum. The Indians live all over the city, sometimes with several families in one house. It's very spotty."

Poor housing conditions are complicated by discrimination and overcrowding. "When I was looking for a place to live, the landlords would say 'We don't rent to blacks or Indians.' He was hoping to please me, I guess," said Vivian.

The Indian tradition of close kinship causes overcrowding. Back home everyone cares for each other. If you are without a place to sleep or eat, you just go to family or friends and they share. Moving to the city puts a strain on this relationship. One family will move to the city. Friends and relatives arrive and move in. To the Indian mind, this is not unusual. But the landlord and other tenants object, and, eventually, the family is evicted.

Overcrowding spreads illness. Indian health standards are 25 years behind the rest of the population. The average age for Oklahoma City Indians is 54 years, 10.2 years above the death age for reservation Indians, but 8.6 years below the death age of "all races."

Indians suffer the major health problems of diabetes, tuberculosis, and infant mortality. Unsanitary living conditions spread other forms of disease. Until recently, free medical care was given only to those Indians "who meet certain requirements such as tribal affiliation and financial need." Even if he is qualified, the Indian is timid about going to a hospital run by the white man.

"The Indian needs an identifiable door," said Dr. Jack Robertson, Director of Indian Health Services for the Oklahoma City area offices. "The Indian needs to walk into a clinic and see another Indian there to help him, someone he can identify with and knows he can trust. Being an Indian is very important to him. It really means something. When he introduces himself, he gives not only his name but also his tribe.

"For years we've been saying, 'Here's what we offer you, you lucky stiffs. Come and get it.' That's just not going to work. The Indian would rather be sick than degrade himself.

"The Indians want their own place. If they are going to accept health care, we're going to have to meet them more than half way. They need Indian health services."

Like the rural people who left the farm because there was no more work, many Indians arrive in the city unskilled and untrained. According to a 1960 census, Indian unemployment in Oklahoma triples that of unemployment for other groups.

The BIA has opened two employment field offices in Oklahoma City and Tulsa. These are the first offices

in state cities to help the Indians find employment. Further work is being done to place Indians in training programs to learn a marketable skill.

"There is a new program sponsored by Oklahomans for Indian Opportunity," said Vivian. "This is the agency formed by Mrs. Fred Harris (wife of the Oklahoma U.S. Senator), who is half-Cherokee. The OIO pays half the Indian's wages; the industry the other half. The vocational training centers at Haskell Institute, Kansas, and Oklahoma State Tech at Okmulgee are also doing fine work to train Indians."

Even after training, the employment problem is not always solved. In a world where time is money, the Indian adjusts poorly to the white man's life around the clock.

"Time means nothing to most Indians," said Vivian. "We have a joke in Oklahoma City. If the Indian Council is scheduled to meet at 7:00, we always ask 'regular time or Indian time?' " Because he is so unconcerned with time, the Indian has gotten the reputation for being lazy and undependable.

"It's not that the Indian is lazy," said Boyce Timmons, Coordinator of Indian Programs at the University of Oklahoma. Mr. Timmons is part Cherokee and "gets more Indian as time goes on. I'll probably die a full-blood."

"The Indian sets a different value on time," he continued. "We had an interesting thing happen to an Indian man working in a plant. He was eligible for an increase in salary. Instead of taking money he took a half day off each week. He said he'd rather have the time.

"This set of values is in complete conflict with the white man's. There is no incentive to compete, to get ahead of the other guy. If the Indian is comfortable he is satisfied. He's not aggressive and greedy for money.

"This attitude hurts the Indian in the open market for work. He thinks 'I just got a big paycheck. I don't have to go back to work tomorrow.' So he doesn't. When he's broke again and turns up for work, he's surprised that the job isn't there anymore. He thinks things should be done when the time is right to do them, not necessarily on a schedule.

"You can't say that one attitude is right or wrong. They're just different. But the Indian works in a white man's world, so if he's ever to stop being poor, he's going to have to adjust."

Adjustment will also mean keeping their children in school. Education is the best way to bridge the cultural gap for Indians. Yet many Indians have no schooling at all. Only 46 percent of Oklahoma Indians finish grade school.

The Indian dropout rate is 3-4 percent higher than it is for non-Indians. Many Oklahoma City Indian children cannot even be considered dropouts. They have never gone to school since they moved to the city. In some cases their parents move around so much they cannot enroll. In others, the parents permit their children to decide whether or not they will attend school. What young child willingly seeks to be cooped up all day?

Language is another problem. While most of the children speak English, in some cases it is so guttural

they are not easily understood. The Indian child is sensitive; rather than be ridiculed he drops out of school.

Shyness keeps many Indians from competing in the classroom; he is no match for his competitive white classmate. He falls behind in classwork and feels ashamed. Again, he either withdraws—or goes home. Sometimes he is sent to a Bureau school as a "problem student."

"On the other hand, if the Indian makes it to high school quite often he assimilates easily into the student body," said Vivian. "There are Indians in every high school in the city. They form Indian social clubs. Through this joint identity, they find the spark to achieve scholastically and athletically.

"There are also about 900 Indian students going to college on BIA scholarships. There are probably that many more who are going to school without scholarships."

Educated Indians, skilled and able to function within the white man's social structure, will adjust more easily to urban life. One student sings it this way:

"We shall learn all these devices the white man has,

"We shall handle his tools for ourselves.

"We shall master his machinery and his inventions, his skills, his medicine, his planning;

"But we'll retain our beauty

"And still be Indian."

The Dead "Society asked the impossible of him: that he die as an Indian and be born again as a white American."

Most heroes are dead fighters—fighters for anything that mattered to their followers. American Indians cared most about their freedom and their Indian-ness. They honored the people who fought most effectively against the white man who took their land and scorned their way of life.

Indian heroes were those who fought for their people, their land, their way of life. The means may have been violent, ruthless, intellectual, or pacific, but the hero tempered these with bravery, perseverance, and honor, according to his standards and those of his people.

Indians were at first awed by the arrival of settlers landing on the Eastern Seaboard, arriving from beyond the limits of their known world. Their known world was one of hunting, survival, and freedom as individuals. They were sophisticated in their understanding of the wilderness they lived in, and considered themselves a part of their homeland, as were trees, hills, animals, and the seasons. Land was their home, their natural shrine for a religion honoring natural spirits, their hunting ground, their burial place. Indians felt that land could not be owned by people any

more than wind could be. When Indians signed treaties relinquishing their land to the white man, they often continued to use the land for hunting and fishing. Opposition to this practice resulted in early distrust between Indians and whites.

As the swarms of settlers increased, so did their demands for food and land, and the Indians began to resist. They fought for the land which had been theirs for uncounted generations, but they were no match for the numbers or technology facing them. The Indians could not unite to massively attack the settlers, and as their land was seized, they were forced to retreat to the wilderness where they could hunt.

As the Indians retreated, they fought, and as they fought they were given promises of land that would be left as their own. Retreating tribes, however, were forced into the domains of other tribes, and as settlers moved West, they found more reasons for breaking promises made to the Indians. Land given to the Indians was in the path of new settlement areas, and when gold was discovered the land given the Indians was in the path of thousands moving West. The clash turned the way West into a path of blood.

Greed, avarice, and fear in the name of progress brought the Indians injustices that have never been righted, can never be justified. Indians who most valiantly sought to keep land, freedom, or peace—at times by fighting and at times through education and compromise—emerged as heroes. They remain heroes today, and in many cases, are the most honest examples of maintaining personal principle in American history.

The Seminole War is considered one of the least necessary and most tragic of the Indian Wars. It began as little more than a large-scale, seven-year slave hunt, cost the United States $40,000,000, untold lives, and the freedom of 500 Negro slaves who had taken asylum in Florida.

The Seminoles were peaceful, had no land the whites wanted, but offended the federal government in Georgia by welcoming runaway slaves. So, despite a treaty of 1823 giving the Indians complete possession of land in Florida, slave-catchers with chains and bloodhounds seized Negro slaves who had fled to the Seminoles. On their way, they killed or enslaved Indians who tried to stop them and stole livestock and destroyed fields. In 1832 the government decided to move the Seminoles to Arkansas to reunite with the Creeks—if the chiefs sent there at government expense decided they liked it. They didn't.

"We are not willing to go," said Arpeika, or Sam Jones, a chief more than 70 years old. "If we are torn from these forests, our heartstrings will snap."

The Indians considered the matter settled, but the whites did not. They produced an additional treaty saying the Indians had relinquished their land. The Indians denied it. At this point, Osceola, who was not a chief, but was prominent among his people, persuaded the chiefs to stay and fight. Osceola, or Asi-Yaholo, was born in 1805 and considered himself a full Creek, though history says his father may have been an Englishman named William Powell. He was considered the best hunter and ball player in the Seminole Nation, and became the war chief of the com-

bined tribes. When some of the chiefs finally signed the treaty in 1835 to go to Arkansas, Osceola threw a knife through the paper saying that that was the only treaty he would consider. He would stay and fight.

Part of his decision not to trust the whites and not to leave was made when slave-catchers stole his wife, The Morning Dew, because she had been the daughter of a slave's descendant. He was imprisoned briefly while trying to rescue her, eventually avenged her enslaver and terrorized whites with the success of his war parties. He admonished his braves, however, to spare women and children, as it was only against men that men should "make war and draw the scalping knife."

In 1837 the Seminoles agreed to move to a tract of land near Tampa, Osceola included, but when the slave-catchers, unauthorized, again seized Negroes living freely with the Seminoles, the Indians fled.

When one of the Chiefs, Philip, was captured, Osceola agreed to talk peace with the whites. Philip's son, Wildcat, had arranged the meeting with his father's captives and with Osceola. Neither he nor Osceola knew that the whites had decided to capture the chiefs during the parley. The betrayal of Osceola, Wildcat, and the other chiefs outraged whites and reds from Florida to New England, but the whites had won and assigned the area south of Tampa Bay exclusively to the Indians. The Indians were amazed, saying that that's what they were fighting for; to have land and to be left alone on it.

Osceola was moved to a post in Charleston, S. C., where he realized he would die. He had malaria and a tropical throat disease. On January 30, 1838, he knew he was dying. He summoned for his full dress and for other chiefs and officers to come to him. He put on his war dress, silently shook hands all around, signalled the chiefs to lower him to his bed; then he died. . . .

Wildcat had starved himself until he could escape through the bars of his prison and return to help his people avenge Osceola's capture. Slave-catching did not desist on the Indians' land and the war continued, but Wildcat was captured in 1841.

He said, ". . . I feel the irons in my heart . . . the whites are too strong for us. I wish now to have my band around me and go to Arkansas."

Though the Seminoles felt that to leave Tampa for Arkansas would mean being sent from one prison to another, they felt they preferred the second because there they might live without fear of death from the white man.

Wildcat said, "As I am now leaving Florida forever, I can now say I have never done anything to disgrace it. It was my home. I loved it; and to leave it now is like burying my wife and child. I have thrown away my rifle, have taken the hand of the white man, and now I say to him: Take care of me."

When the Seminole War finally ended in 1842, it was not by surrender of the remaining Seminoles, but by official proclamation of the government.

At one point, Wildcat said what may speak for the many Indian chiefs and warriors across the continent who fought to retain their land and their freedom during the 300 years of white settlement in America.

"The whites dealt unjustly by me. I came to them, they deceived me. The land I was upon I loved. My body is made of its sands. The Great Spirit gave me legs to walk over it; hands to aid myself; eyes to see its ponds, rivers, forest, and game; then a head with which to think. The Sun which is warm and bright as my feelings are now, shines to warm us and bring forth our crops, and the moon brings back the spirits of our warriors, our fathers, wives, and children. The white man comes; he grows pale and sick. Why cannot we live in peace? I have said I am the enemy to the white man. I could live in peace with him, but he first steals our cattle and horses, cheats us and takes our lands. The white men are as thick as leaves in the hammock; they come upon us thicker every year. They may shoot us, drive our women and children night and day, they may chain our hands and feet—but the red man's heart will always be free."

Some of the red men hoped to gain freedom through education. It didn't work, but in the effort, a Cherokee named Sequoyah developed an alphabet still used in printing Cherokee magazines, papers and books. Sequoyah's alphabet, or syllabary, of 86 symbols is considered the most perfect and complete in the world.

In his early years, Sequoyah moved to the more remote Cherokee lands in Alabama. There he could feel detached from white contacts and from the progressive civilization of the northern Cherokee. He fought when he had to, took care of his family by hunting and trapping until forced to turn to farming and enjoyed painting and designing silver. It was this primitive, uneducated Indian who started a cultural revolution in the Cherokee Nation. Through devotion to his people, Sequoyah developed his alphabet called "the talking leaves."

Sequoyah's incentive is presumed to have been his painful recognition and resentment of the edge in communication that whites had over Indians through the use of a written language. Sequoyah spent twelve years, weathering the ridicule of his people and his family, to develop an ordinary language for ordinary Cherokee. He derived some of his symbols from an old English speller, adding to and modifying them until he had 85 in his syllabary. He also provided for the addition of the oft-used Cherokee "s" sound to be added to any other syllable.

The Cherokee language contains verbs with as many as 200 variations, and it had confounded professional etymologists sent by the Moravians and by New England missionaries to develop a pattern in Cherokee that could be written down. It was uneducated Sequoyah who proved capable of one of the most original linguistic achievements of all time.

Most Cherokee learned their language within a few days, but even the slowest needed only a few weeks to become proficient. Within a few months, thousands of Cherokee could read, and within three years, even

the most backward Cherokee understood "the talking leaves." Soon there were three Cherokee printing presses and in 1828 the Cherokee began their own newspaper, ***"The Cherokee Phoenix."***

The Cherokee were proud to have their own written language instead of a borrowed one. With this they hoped to withstand the demands for further civilization by the whites. Their progress, their education, their affluence, their peacefulness were not enough, however, to stop the government of Georgia and finally the U.S. from forcing them to leave their homeland in the Great Smokies for Oklahoma. During the winter of 1838-39, 17,000 men, women and children were forced to leave on what the Cherokee called "Trail where they cried." Only 11,000 survived the trek.

At this point, many Indians were beginning to turn to the supernatural in hopes of ridding themselves of the whites. Intelligent Sequoyah himself, seeing he could do no more for his people, went off to Mexico in search of a lost tribe of Cherokee reputed to have found sanction there. He was later reported, in written Cherokee, to have died in 1843 in a Mexican desert.

This wish to return to the purity of their free days produced many medicine men who preached that Indians must behave as they had before the whites' arrival to bring back the Indian spirits, the buffalo, the old way of life.

Wovoka, a Paiute Indian in Nevada, is still a hero to many Indians for perpetuating this hope. Through the Ghost Dance he brought a spiritual revival to the Indians, and though it was joyfully and fervidly spread throughout the West and Northwest, it terminated in a tragic massacre called the Battle of Wounded Knee Creek.

Wovoka was born around 1858 in Nevada and when he was 14 went to live with a local rancher's family. There he took the name Jack Wilson, but he eventually returned to his own people. He took up the Ghost Dance in 1886, a dance his father had started when he prophesied that all connections with the white man would lead to destruction of the Indian. The dance would bring back the dead spirits, revive the times of plenty, and drive out the white man.

The simple dance was performed slowly in a circle accompanied by singing; dancers wore ghost shirts, paint, and no metal. In 1886 the dance was mainly confined to Wovoka's home, Mason Valley, Nev. During that year, Wovoka became ill and was said to have died and been revived during an eclipse of the sun. The eclipse frightened the Indians, but some sources say that Wovoka knew of it beforehand through an almanac, and that he staged his own revival.

At any rate, he became a messiah to many Indians who believed that through the Ghost Dance they would be freed. The dance spread quickly throughout the West, and was taken to the Sioux through band chief Kicking Bear.

By 1889, white settlers in the West had become uneasy to the point of demanding that the dancing cease. The Sioux, at barren Pine Ridge, S.D., were hungry, ill-clothed, and full of hatred—their only hope lay in the Ghost Dance which they continued doing. Mistakenly blaming the great Sioux leader Sitting Bull for the problem, Indian police, following the whites' orders, tried to arrest him, killing him in the process. The Sioux were enraged, left their reservation, and went to Wounded Knee Creek to meet with another band of Indians. At Wounded Knee Creek several hundred soldiers caught up with the Indians, and despite their promise to return to the reservation, the 7th Cavalry mowed down about 200 Indian men, women and children in an appalling massacre. The Indians gave up the Ghost Dance, their hopes, their spirit.

The last Ghost Dance was actually performed in 1894, but Wovoka was soon forgotten. He had been the Indians' last living symbol of hope for freedom which was recognized to be unattainable. Wovoka died unnoticed in Mason Valley in 1932.